

Hopkinton Sept 7th 1832.

Rev. & Dear Sir

Yours of the 30 ult. found me at Hopkinton & was not received until day before yesterday. In reply permit me to say that I receive what you have written "with the same frankness & good feeling" with which it was written. It was a matter of ~~a~~ regret with me that yourself & several others did not feel disposed to vote with the majority in giving me ~~the~~ invitation to become your Pastor. And I need not say that this fact was a very strong ~~inducement~~ objection to my accepting it. After no little deliberation however I concluded that it was not a sufficient objection to lead me to negative it. What influence your letter would have had upon me had I received it before I gave my answer I cannot tell; but as it was, it came too late to alter my decision. I gave my answer sooner than I should otherwise have done, because as speedy an answer as convenient was desired, in order that, in case I accepted it, Dr Skinner might be invited to preach the sermon; & because, I must give it at the time I did or put it off till my return from Connecticut. I had however been apprised by the Committee of the facts in the case

& of the reasons urged by yourself for your vote.
So that my decision was formed in "view of the whole
ground". — I regret that you are so dissatisfied
with my preaching - that you consider it too "metaphysical
or intellectual" & yet wanting in "Solidity", as well as
"deficient in solemnity, unction & direct pungent ap-
plication to conscience & heart" &c Now in reply,
permit me to say that some or all of this deficiency
can probably be remedied in the course of time. Permit
me to say also that the complaint in Hopkinton, es-
pecially on the part of impatient sinners was that
my preaching was too "direct & pungent". In regard
to your fears th my "ministrations" will "soon" be found
too dry & unfeeling to gather & preserve a congregation
in your circumstances & to seize hold on careless sinners
& bring them to the cross, permit me also to say, that
my friends here tell me their meeting house is not
filled as it used to be when I was here, & that, by the
blessing of God my ministrations have hitherto in
point of fact (Facts are far better than a priori
reasoning) "seized hold" of many "careless sinners" &
brought them, as they & I hope "to the cross". I mention
these ^{things} not by way of boasting but as Paul said ~~in a sim-~~
~~ilar case~~ "We have compelled me". (II Cor 10:10). Nor do I
mention them because I suppose that there is no foundation
for the objections you have made - on the ~~con~~trary, I do
suppose that there is some foundation for them. I know
th my easily besetting sin, in sermonizing is being
intellectual or to some considerable extent abstract. But

I think I can say th I am less so than when I first began to preach & I always intend to be on my guard against it. But I do mention them because I suppose your fears on this subject are altogether exaggerated. Besides I trust you are already aware that you did not hear me when I preached those sermons that had most of feeling, unction, solemnity, application &c.

I am happy to find that you do not in form ground your objections to me on the matter of sentiments - you do indeed say th we differ in our views & th you should consider it "unhappy to have the direction of inquirers &c conducted among you on the principles which you understand me to adopt." - In relation to this matter, permit me to say that I adopt no principles in relation to inquiring or any other sinners but that of immediate & unqualified submission to God. If this be wrong I shall be glad to learn in what respect. In relation to this matter of sentiments - you must allow me to say that I think your fears are unnecessarily alarmed, & I do assure you th it is my earnest prayer to God & my full expectation that many, whom I respect & love as devoted ministers of the Lord J. C., but who in common with yourself are thus filled with unfounded suspicion & alarm respecting the orthodoxy of that class of divines with whom you doubtless rank me, will ultimately be brought to see & feel that we are all one in respect to all th is fundamental in the system of gospel truth. Be this as it may - if I know my own heart, my only desire is to learn wht is truth - & be it "Old Divinity" or "New" to preach it. I am as fully persuaded as you are, that matters of this sort are better treated of in private conversation than in writing, & I shall be as glad as you to have an

opportunity of talking over together all matters of difference
between us. I trust also that I shall ever hold myself ready
to receive correction in regard to any of my opinions, provided
their error can be fairly shown. You perceive that I have used
the same frankness & plainness with you, that you did with
me. I was emboldened to do so by yr example. And inasmuch
as it is now decided th I am to be the Pastor of the chh of which
you are a member, I trust you will ever remember me in
your prayers - be free to give me your counsel & cooperation,
& remember that we are the brethren & disciples of a common
master. It is my hope & prayer that all your fears respecting me
may be disappointed & that God in great mercy will make my

Rev Asa Rand

Boston

Mass

Heaven send.

Sept 7. 1832 -

"Concord"

Answer to Mr Knapp's

future labors among you, the means of salvation to many
perishing sinners. Believing that this at least will be your prayer -
I subscribe myself - Yours in the bonds of Christian affection
P.S. Remember me if you please to Mrs R. Amos A Phelps
& family.